Dialogue

Between An

East-Indian

BRACKMANNY

OR

Heathen-Philosopher,

AND A

Truth Gentleman

Concerning the Present Affairs

of

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THere is now Publiſhed that ſo long expected Treatiſe, entituled, *The Way to Health, long Life and Happineſs, or a Diſcourſe of Temperance and the particular Nature of all things requiſit for the Life of Man. The like never before publiſhed.* Printed and ſold by *Andrew Sowle* in *Shoreditch.*

MVSEVM
BRITAN
NICVM

A *Dialogue* between an *East-Indian* Brackmanny, or *Heathen Philosopher*, and a *French* Gentleman, concerning *Europian* Affairs.

Brackm. SIR, I will not be so inquisitive as to ask what Accident or Occasion brought you into these *Oriental Regions*. Be it either *Curiosity*, or *Business*, a *natural desire of improving your Understanding*, or *intention of Commerce*, I speak you heartily welcome, and shall to my power be ready to serve you, esteeming it both my Duty and my Happiness, to do good Offices to all the Creation, and especially to *Strangers*, as standing many times most in need of them.

Frenchman. *Worthy Sir, your* Civilities *have rescued me from that common Error of thinking, that out of* Europe *or the Pale of* Christendom *dwells nothing but* Rudeness *and* Barbrism. *I find no less Courtesie in this, than in the other* Hemisphere; *and perceive People may be born at some thousand Leagues distance, under different Climates, and where the same Stars are never seen; may, which is more, under various* Religions *and* Rites *of* Worship, *wholly strange to each other, and yet may agree well enough, if they would give their Minds to it, in the practice of the common Duties of Humanity.*

Brackm. There is no doubt of it Sir; for th Modes and Cuſtoms of *your* Country differ ju as much from *Ours* as *Ours* do from *Yours*; an therefore we are not for that variety to *ſcorn* o *laugh* at, much leſs *hate* and *plague* each other but rather impartially conſider which is mo agreeable to Nature, to the noble divine Principle and the real benefit of humane Life.——But waving this Diſcourſe, pray what is the preſen News in *Europe?*

French-man. *That Queſtion will lead us to th very* Antipodes *of what we were diſcourſing of; fo nothing is more frequent among us than* Contentions Controverſies *and* Wars.

Brackm. For what, I pray?

French-man. *Some for* Empire, *ſome for* Glory *but moſt about* Religious points, *and the neareſt wa to* Heaven.

Brackm. Now in my Opinion, neither of thoſe things ſhould adminiſter occaſion for ſuch Violences and Confuſions. For if men conſidered the weight and cares of *Empire*, thoſe that are with out it would rather *fly from* than *fight for it.* And that Prince's Dominions are wonderous ſmall that cannot imploy all his Vertues in meliorating his own Subjects, rather than in invading, oppreſſing and ruining thoſe of his Neighbours. Nor can I underſtand, that any *Glory* is to be got by deſtroying men. I think 'tis rather matter of Praiſe to *beget* them. Your *Alexander* and your *Cæſar* (for we have heard of their Names, and

the former ſpread the Venom of his Ambition even into theſe parts) made ſome Millions *Fatherleſs*, yet could neither of them boaſt of *one Son of his own*, but both dyed *Childleſs*. And then for *Religion*, that methinks ſhould teach you quite the contrary, eſpecially your *Chriſtian Doctrine*, which (I have heard) enjoyns you to *love your Enemies, to turn the left Cheek to him that ſmiteth you on the right, &c.*

French-man. *'Tis very true, the Principles of our Religion are ſuch, but the general Practice now-a-days runs quite contrary.*

Brackm. And yet Practice is the Life of any Religion: If you do verily believe thoſe Principles of Chriſtianity to be true, why do you not follow them in your Converſations? If you do not believe them, why do you call your ſelves *Chriſtians*? If you do believe them, and yet reſolve not to practiſe them, you are wilful obſtinate *Rebels*, and greater Affronters of Chriſtianity than we that do not make profeſſion of it. Can any thing be more abſurd than to turn *Earth* into a kind of *Hell*, under pretence of driving men to *Heaven*? and to commit Murders and Cruelties for the ſake of the God of Life and Love? Alas, Sir! the *infinite Deity* delighteth not in Manſlaughter; Strife, War and Contention enter not into his Tabernacle: Above, all is clear, bright, ſerene, calm and quiet; 'tis in the lower Regions of the Air only, that Storms are generated, and Thunder and Lightning break forth. *God is no*

Respecter of Persons, but (as your own Proph[et] say) *every one that doth well is accepted is of him* he causeth the blessed and glorious Body the Sun to shine on the just and unjust, and command the sweet Influences of the Cœlestials to fall upon all: The Blessings of the four Worlds are equally distributed to all men, as well *Inferior* as *Superior*. He sustains and preserves the universal *Systeme of Nature* by the hand of his out-spread Providence: and when the Sons of Men, by their sinful Vanities, Oppressions and Violences have awaken'd his Wrath, he does not presently dart down the Thunder-bolts of his Vengeance on their guilty Heads, but first sends his *Brackmannys* to tell them of their Evil, and call them to Repentance. And if Man-kind will walk in the right Way, and dwell in the everlasting Regions of Bliss, they must endeavour to imitate their Creator, whence our Seers call Man the *Image* or *Likeness of God*, and the *Horizon of both Worlds*, since in him the Superiors and inferiors are united. Now if People would study to be truly like their Maker, Violence, War and Oppression would have no place in the World.

French-man. *I perceive you are much for peace and quietness; yours is a strange Religion indeed that will not allow of the Noble Feats of Arms, and the Arbitrament of the Sword.*

Brackm. For ought I can hear, your Religion allows the same as little as mine, and threatens, that whoever uses the sword, shall perish by the sword.

French-man

French-man. *And yet the Cauſe, or at leaſt the Pretence of moſt of our Wars is Religion; and 'tis by the Profeſſion of Arms that men amongſt us become great and honourable.*

Brackm. If Killing be ſo honourable, Butchers ſure with you are a worſhipful Company.

French-man. *Butchers of Beaſts are but meanly regarded, but Butchers of Men are celebrated as the only Hero's.*

Brackm. And after what faſhion, I pray do theſe *Hero's* live?

French-man. *For the moſt part, they are ſuch as love to eat to Gluttony, and think that day ill ſpent wherein they are not drunk; their Diſcourſe is nothing but* Boaſts *and* Rhotomontado's, *intermixt with ſuch* horrid Oathes *and* Blaſphemies, *that modeſt men tremble more at their* Talk, *than for fear of the fury of their* Arms; *where-ever they come they carry Ruin and Confuſion with them, deſtroying Men and debauching Women, deflouring of Virgins, raviſhing of Matrons, Robbing, Plundering, firing of Houſes, devouring what they can, and deſtroying the reſt is their Profeſſion and Delight; and this they call* Living at Diſcretion.

Brackm. If theſe be the Chriſtian *Hero's*, I wonder what are your *Devils*? I hope theſe are none of thoſe that you ſaid do contend ſo much about the *Right way to Heaven.*

French-man. *Yes, I'le aſſure you, none more ready to* Kill *and* Damn *all that will not be of the Religion they pretend to. We have in our Country a parcel of People*

called

called Hereticks *and* Hugenotes, *their Converſation is generally Juſt and Honeſt, and they are Peaceable and Obedient to their* King, *and as ready to ſerve him, and do good to their Neighbours as any: But they will not joyn with us in our Religions, Opinions and Ceremonies.*

Brackm. As how I pray?

French-man. *Why, they will not acknowledge the ſupream* Caliph *at* Rome *to be* Infallible: *They will not ſay their* Prayers *to a* Statue, *an* Image, *or a* Picture, *becauſe they fancy thoſe* fine things *can neither hear* them, *nor help* themſelves: *They will not own that the* Bone, *or a piece of the* Garment *of a man who is himſelf many Years agone dead and rotten, can* Cure them of Diſeaſes, *or* preſerve *them from* Dangers; *But eſpecially when we give them a piece of* Bread, *and tell them 'tis* Fleſh, Blood *and* Bones, *they think 'tis* Bread *ſtill, and are ſo impudent as to believe their own Eyes before the dictates of our Prieſts.*

Brackm. Why! Do you your ſelves believe and practiſe theſe Abſurdities?

French-man. *Ye marry, and would Burn you too, if you were in ſome parts of* Chriſtendom, *and dare ſay you did not believe them as well as we.*

Brackm. Then I bleſs the good and infinite Beeing, that I have no buſineſs in ſuch a *Chriſtendom.* But pray proceed with the Story of your *Hugenotes.*

French-man. *We endeavoured to ſuppreſs and root them out by ſevere Laws, and open Wars, but finding*

finding that Courſe ineffectual, we reſolved upon a Stratagem to cut them off; pretended to be very kind to them, and that we deſired a perfect Reconciliation, and to that purpoſe made a Match between one of the chief of that Party and a great Lady of ours; to ſolemnize this Wedding, the principal Hugenotes *repaired from all parts of the Kingdom, and had the greateſt Aſſurances given them of Friendſhip. But one Night whilſt they ſuſpected nothing, Souldiers being drawn together, at a certain Hour fell upon them in all parts of the City, deſtroying Men, Women and Children, ſo that in two or three Hours time, there were above ten Thouſand of their dead Bodies flung naked into the Streets, and the Channels flowed with their Heretical Blood: And at that time Meſſengers were ſent to other Cities and Towns to do the like, ſo that in a few dayes there were above forty Thouſand of them ſlain. Was not this a noble expreſſion of Zeal for Religion?*

Brackm. God keep ſuch bloody Zeal ſtill from our *Indian* Territories. Do your Prieſts allow of ſuch doings?

French-man. *Allow! Yes and applaud them too, they are the Men that excite us to theſe gallant Exploits, and for a Reward for theſe Services, do forgive us all our Sins, and aſſure us of Heaven.*

Brackm. I know not what they may pretend; but this I know, that God is Love, and that ſuch barbarous Cruelties are to him an Abomination; And to ſpeak truth, ſo long as men continue Obſtinate, Revengeful and Contentious, and

ſuffer

ſuffer the wild ſavage Nature, and bitter Spi
to reign in their Hearts, neither Men nor G
can forgive them; for Inequality and Diſco
cannot move Equality: ſuch a Spirit is contr
ry to the divine Nature, and therefore cann
expect Forgiveneſs till 'tis changed and tran
formed. For men cannot draw nigh to t
Fountain of Benignity, nor be heard of the Sov
raign Beeing, but as they become like unto him
for every like is moulded by its likeneſs; Blood
requires Blood, but the Merciful ſhall find Mer
cy from the God of Peace and Compaſſion, who
Mercies never fail. For this cauſe we have fo
many Generations totally abſtained from all Vi
lence, Oppreſſion and Killing, either of Man o
Beaſt; for the Groanings and Miſeries of tho
Creatures that ſuffer Wrong, are the beginning
of Trouble and Sorrow to thoſe that do it, an
do certainly ſtir up and awaken the fierce Wrat
in Nature, as the *Loadſtone* attracts *Iron*.

French-man. *Theſe are prett Notions, but m
thinks impracticable: For if we* Europians *ſhoul
live the Life you talk of, and la aſide* Arms, *an
not vindicate our Religion and Liberties b th
*Sword, *we ſhould be over-run, and be made the grea
eſt of Slaves. Have not ou heard of the Inro
made at this Inſtant b the* Turks *into* Germany
*Now would ou have us ſtand with our Arms a-cro
and ſuffer them to over-run all* Chriſtendom?

Brackm. I pray, what do you account the oc
caſion that moved the *Turk* to this Expedition.

French-man.

French-man. Why, the Emperor of Germany *certain of his Territories, had some of those Here-s that I described to you but now, and he would e them to be of his Religion, and to compell them reunto, seized on their Priests, and clapt them into geons and Prisons where they were starved, and away in Want and Misery; and others he sold Slaves, and sent Souldiers amongst them to kill destroy all that would not Conform to his Cere-nies: Hereupon they took Arms in their own de-ce, and observing their Brethren to live free such Violences, and enjoy their Religion under Turks, paying only such Tribute, they desire the to protect them, which offends the Emperor, and the Quarrel encreasing, the* Turk *sends an Army inst him.*

Brackm. This confirms and illustrates what I ert; for here you see this Deluge of Calamity d not happened to *Germany*, had they not first red up the Wrath, and causlesly vexed their ighbours. It appears plainly these Flames e from Sparks of their own kindling; ides, Experience shews that none are such fals, and subject to so many Miseries as those t give themselves to the use of Arms, viz. *Guns*, *Swords*, and the like Weapons of wrath, most of them perish by the use of them. For own parts, 'tis true we do live in *subjection*, and er the burthen of many great Taxes, which leavied on us at the pleasure of the Princes live under; but then they protect us from

the Injuries of the Multitude, allowing us free Egress and Regress through their Dominions, and unquestioned Liberty for the Exercise of our Religion and manner of living: They do not endeavour to peep into our Breasts, and examine our Opinions, or punish us for not thinking as they do. We go freely about our occasions; nor do they permit every *Idle Fellow* to take away our Goods, nor give us abusive Words, or hurry us to loathsom Prisons; nor are our Sons forced into the Wars: They threaten no Punishment to us, provided we do not offend the civil Laws; for they matter not what gods we worship, nor after what fashion, so we are just men, and live peaceably, and pay our Tribute. If they have our Money, they know they cannot want Men that will Fight for two Pence a day: But we value our Health, our Lives, Liberties and Religion, more than Money. We all drink Water, and the fragrant Herbs, wholsom Seeds, Fruits and Grains suffice us abundantly for Food: Our Stomachs are clean, our Appetites sharp, so that we taste the inward Virtue of each thing, and sing Songs of Praise to the Creator, who affords unto us the plenty of the Earth, and the pleasant Dews of Heaven; so that as Fish live in the Salt and Brackish Ocean, and yet their Flesh is fresh and sweet; so we in the midst of a tempestuous troublesom World live Calm, and as it were in *Paradise*.

French-man

French-man. *I am glad to hear you esteem your self so happy; there are few Mortals that are so content with their Lot, but are whining, repining, complaining, and alwayes on the Tenter-hooks of new Hopes and Desires.*

Brackm. And the reason is, because they forsake Nature, and let loose their Desires, which having once cast off the Bridle of Moderation, run on without stop or Bounds.

French-man. *But I perceive you are for Liberty of Conscience, and that every one may follow his own Opinion and Phantasie; and if so, we should have a mad World; such a License is destructive to* Government, *and the very Nurse of* Rebellion.

Brackm. I do not well understand what you mean by *Opinion* and *Phantasie*, People will think as they list, do you what you can. But this I know, that he that fears God, and hurts not his Neighbour, oppresseth not the Creation, and obeys the civil Laws of that Country he lives in, and freely pays all Duties and Tributes to the Princes that protect him, is a good and faithful Subject to God and his King. Nor have we any temptation to Rebellion, for to us all Governments are alike, as long as they protect us from Violence. I have read something of your *Europian* Affairs; and if I mistake not, in *France*, *Spain*, &c. where the Laws are to force People to be all of a mind, there have been abundance more Rebellions, Insurrections, Plots and Conspiracies gainst the Government, than in *Countries*, where

Liberty of Conſcience is publickly allowed, whence I rather infer, that not the indulging, but reſtraining Liberty of Conſcience is the grand Cauſe of thoſe Diſorders amongſt you. 'Tis certain, every man ought to have Liberty in *Well-doing*, and to be puniſhed only for the contrary. And we *Bannians* ſcarce know any thing that is a greater Evil, than for men to Contend, Hate, Envy, Oppreſs, Fight and Deſtroy one another, becauſe they are not in all particulars like themſelves: For men naturally are as various in their *Intellects*, as in their *Shapes*, *Forms* and *Complexions*; for the *Shape* and *Form* of every Body is according to the *Nature*, *Equality*, or *Inequality* of the *Spirit*. The Lord hath made all things to *differ*; there is not any two things in the four Worlds alike in all particulars; therefore whoſoever is offended with another, becauſe he is not perſwaded, or does not underſtand juſt as he does, is in truth offended with his Maker, who is the author of that Variety. If two things were exactly in all reſpects alike, they muſt become the ſame, the neareſt ſimilitude of things is made by caſting them in a *Mould*, and yet even then they differ.

French-man. *You ſay right, and therefore to make all mens Underſtandings of a ſize, our Churchmen prepare* Moulds *for them, viz.* Creeds, Liturgies, Syſtems of Divinity, *and the like, wherein they caſt and faſhion all mens Underſtandings, ſo* than *one but muſt own theſe, though he do not underſtand*

hold a Word of them; nor must dispute them, though my Heart and his Brain tell him they are false and impious.

Brachm. This is much such an Uniformity as I have heard in some of your Books, was practised by the Tyrant *Procrustes*, who dwelling near a common Road, seized all Travellers, and carried them to his Bed, which was framed exactly for his own Stature, and if their Bodies were longer, chopt off their Feet or Heads to make them fit, and if too short, strained their Bones and Sinews out with Engines to a due proportion; Was not this Gentleman a great lover of Decency, Order and Uniformity? If there were not *Variety*, there would be no *Motion*, for it is the various working Power, and as it were Strife between the Properties that causeth all Vegetation and Manifestation; if there were but one thing, there would be nothing, or a standing still, which the *Jews* great Prophet seems mystically to shew, when he saith, *God made all things out of Nothing*: For there was no Manifestation or Appearances before God moved himself on the Face of the Waters; which moving, seems to signifie the Strife of the various *Forms*, *Qualities* and *Properties* of the hidden Nature, without which nothing could be generated. But here I must be silent, for we are counted *Heathens* already, and I do not know what worse Censures may pass upon us, if we too far explain those Notions, which though

founded in Nature, are yet ſo diſagreeable to the Conceits and Practice of the Multitude. But this we are ſure of, that men ought not to hate or ſuppreſs any thing but *Evil*; for *Man's moſt deadly Enemies are within himſelf*; whence one of the wiſeſt of the *Jews* Kings affirmed, *That he that overcame his own Luſts and Paſſions was a greater Conqueror than he that ſubdued a City.*

French-man. *For my own part I ſhall for the future be more careful how I credit Reports; we in our Country are told by our Learned, that you are* meer Heathens, Infidels, Idolaters *and* Worſhippers of the Sun and Moon, *and all the* Hoſt *of* Heaven.

Brackm. I nothing wonder that you *Europians* ſhould be miſtaken about us, who live ſo remote, ſince you ſeem ſo little to underſtand the Opinions of each other amongſt your ſelves, every one miſrepreſenting the Sentiments and Doctrines of all that differ from him. 'Tis true, we do highly eſteem and admire all the *heavenly Hoſt*, and thoſe *Refulgent Quires* of the *Cæleſtials*, eſpecially that glorious *Eye of the World*, the *Sun*, as being the Handy-Works and Wonderful Powers of the incomprehenſible Creator, and think it part of our Duty to expreſs our Gratitude and Veneration to the one only Fountain whence all thoſe amazing Wonders proceed; for he that contemns the *Streams* cannot truly honour the *Fountain*. Do not your own Prophets teach you to *Honour Rulers and Governours*, becauſe

because they derive their Government from God? And if you do not only worship and bow the Knee one to another (who are at best but brittle animated Dirt) but also reverence the Works of your own Hands, as a man cloathed in goodly Rayment, and the like, how much more ought we to have in high Veneration those wonderful Fountains of *Light*, *Heat*, *Motion* and *Vitality*, which are the manifested Powers of God, and his upper *Vice-gerents* and *Lieutenants* over the lower World? Did not you tell me but now that you esteemed your *Hugenotes* worthy of Death or Persecution, because they would not pay Esteem and Adoration to a few *painted Clouts*, the *Pictures* of their fellow-Creatures, which you call *Saints*, not knowing whether they be truly so or not; and yet will you condemn our *Brackmannys*, for directing their *Esteem* to these *glorious* Master-pieces of the Creation? If you count such liveless, pittiful things as *Wood* and *Stone*, or things painted and fashioned by Man, fit to be Representations of your *Godds*, and means whereby to enliven your Phantasies and Minds to an higher degree of Devotion (which was the sole intent of the first Inventers of those things) what regard then ought we not to have of those living Powers of God, the *Cœlestial Bodies*, by whose sweet and friendly Influences all created Beeings are preserved and nourished? What is more exciting to a well-disposed Mind than to behold that glorious Body the *Sun*, with the in-

numerable Train of *Stars*, and the various Species in the four Worlds? or what doth more vifibingly declare the Greatneſs, Goodneſs and eternal Wiſdom of the immenſe Creator? This is a *Book* we ſtudy, in which the great *Charter* of *Nature*, and the holy Myſteries of God are recorded, and we think we do not Err in preferring it before the endleſs and contentious thwarting Volumns of the Talkative Philoſophers and Wrangling School-men.

French-man. *I have been told, and you ſeem to own it, That you will not* Kill *any of the inferior Creatures, nor eat their* Fleſh; *but I pray, hath not Man power to do as he pleaſeth with thoſe Creatures? and were not they made for that very purpoſe?*

Bracken. God hath made all Creatures inferior to Man, who hath freedom to uſe and do unto them all as he pleaſeth, having free will to chuſe either Good or Evil; but he that follows the better and leaveth the worſe, chuſeth the better part, and is made God's Friend, and in Amity with all the Creation; for man is a likeneſs of all things, and contains their true Natures and Properties; and therefore whatever he giveth himſelf unto, the ſame becomes ſtrong in him, be it Virtue or Vice: For which cauſe, our welladviſed Fathers commanded us, our Wives and Children, to abſtain from all kinds of Violence and Oppreſſion, eſpecially to thoſe of our own Species, that thereby our Souls might be preſerved from being precipitated into Wrath, and ſo

retain

in Humanity, and the more noble Faculties of our Souls unspotted, as well as our Bodies rendred wholsom, clean, and fit to be Temples for the divine Spirit, esteeming Abstinence, Cleanness and Separation to be the true Paths that lead to all external and eternal Bliss, it being in our Opinion an unfit, and altogether unworthy thing, that the great, noble and immortal Soul of Man should so much degenerate from its high and illustrious Birth, as to joyn or suffer it self to be incorporated with the low and savage Nature of Beasts. Nor do we think it lawful for us to heat our Veins, and distemper our Blood with Wine, since Water more kindly quencheth our Thirst; the innocent and fragrant *Herbs* and *Fruits* of our Gardens afford us ample Satisfaction; and we should be ashamed to make our Bodies the Graves of the inferior Creatures. And though our Princes are sometimes harsh and severe to us, yet we pacifie them with meek, submissive and humble Behaviour. And since as little as possible we can, we hurt not any thing, therefore nothing hurts us, but live in perfect Unity and Amity, with all the numberless Inhabitants of the four Worlds, doing by them as we would be done unto, whereby we disarm their Rage, and their Fury finds no place against us.

French-man. *But pray tell me how long you have led this kind of Life; and whether your Sons and Daughters do follow your Religion and Examples?*

for

for amongst the Europians *nothing is more common than for Youth to degenerate, and wander after the Multitude, and abandon their Fathers Rules, especially if they should be but half so singular are you are.*

Brackm. As for the *Antiquity* of our Courtly Life, I think for the greater part, I may date it from the Worlds Original. Your own Doctors teach, that *Adam*, the first man, was placed in a Garden, and that the green Herb and Tree bearing Fruit was to be to him for Meat; and do generally agree that afterwards, at least during the old World, *viz.* to the time of the Flood (which was in the Year of the World, 1656.) eating of *Flesh* was not allowed or practised; and though afterwards it was practised, yet 'tis probable it did not obtain with all: But there is reason to believe that still the better and more reserved sort did abstain; For about the Year of the World, 3300. (near the time that your holy Records mention *Jerusalem* to be besieged by *Nebuchadnezzar*) we find the famous Philosopher *Pythagoras* flourishing, who expresly taught his Followers (which by reason of his Parts and Virtues were not a few) not to eat any *Flesh*, but content themselves altogether with *Vegetables*; and this great man travelling for the acquest and diffusion of Knowledge into divers parts, left not our *India* unvisited, and there planted this wholsom Doctrine, which ever since hath not wanted Observers, derived down by a continual Succession to our Times.

'Tis

'Tis true, our Anceſtors have obliged us to ſome things, which may ſeem frivolous and vain, as not to kill any kind of Vermin, which are very offenſive to the Life of Man: But indeed theſe Prohibitions well regarded, ſhew their more deep Wiſdom and Fore-ſight; for they did conſider, that their Philoſophy would not only be embraced by Wiſe Men, but alſo by a great number of *Fools* (as the moſt part of all men are, in one thing or another) and if they ſhould have permitted them to have killed any kind of Creatures, the Fooliſh would have concluded, they might by the ſame Rule as well kill others, and ſo by degrees come to kill men, as moſt other Nations do. Beſides, not only our cleanly regular temperate Lives free us from many of thoſe Vermin wherewith others are troubled, but we take it for a Rule, that ſuch as would live an Abſtemious ſeparated Life from Evil and Violence, muſt refrain from ſome things that are lawful, as well as from thoſe that are unlawful; as one of your Prophets ſays excellently, *All things are lawful, but not expedient.* Touching our Sons and Daughters, they all conſtantly follow our Foot-ſteps, and it hath very rarely been known, that any of them have forſaken the Precepts of their Fathers; being deſcended from a Root of Temperance and Equality, they are naturally Sober and Temperate, for they frequent not *Tippling-Houſes*, nor ſpend their Patrimony in *drinking Wine, Gaming, Debauchery* or *Gluttony*;

Gluttony; ſo that the more Children we ha
the Richer we eſteem our ſelves, they prov
no more chargeable to us than Lambs do
Sheep: They all marry Wives of our o
Tribe and Religion, and there is no diſp
about either Portion or Jointure: Their gr
eſt Pleaſure and chief Recreation is to cont
plate the Heavens, and their glorious furnit
the *Sun*, *Moon* and *Stars* in their various M
ons and Configurations, as alſo the pleaſant G
dens, *Groves* and *Fountains*, and to free the
habitants thereof from the Tyranny and B
dage of men as much as in them lies: And
through the whole courſe of our Lives, abſta
ing from all that tendeth to Evil, and promot
what we can the good of the whole Creatio
we endeavour to imitate the adorable Ma
and Conſerver of the Univerſe, whoſe Off-ſpr
we are, and in whom we live, and move, a
have our Being.

French-man. *You have not only gratified my C
rioſity, but in ſeveral things informed my Und
ſtanding. And I heartily wiſh that your Virtue and M
rality were crowned with true* Chriſtianity, *and t
Chriſtianity embelliſht with the real practice of
Virtue, Temperance and* Moderation. *And
bid you* Farewell.

BRITISH MUSEUM

To shew that the recommending Abstinence from Flesh, *is no new upstart Conceit, I shall here add those notable Verses of the ingenious Poet* Ovid, *written above* 1600 *Years ago, in his* Metamorphosis, *as I find them translated by* Sandys, *where he brings in the famous Philosopher* Pythagoras *(from whom the* Indian Banians *derive their Doctrine) thus discoursing.*

FOrbear your selves, O *Mortals*, to *Pollute*
With wicked Food, *Corn* is the generous Fruit.
Apples oppress their Boughs, plump *Grapes* the Vine,
Thousand sweet *Herbs* and savoury *Roots* combine
With beautious *Flowers* of most fragrant scent,
Your nice and liquorish Pallates to content.
The prodigal Earth abounds with *gentle* Food,
Affording Conquests without *Death* or *Blood*:
But *Beasts* with *Flesh* their ravenous Hunger cloy,
And yet not *all*; *Horses* in Pastures joy,
So *Flocks* and *Herds*: But those whom Nature hath
Indu'd with *Cruelty* and savage *Wrath*,
Wolves, *Bears*, *Armenian Tygers*, *Lyons*, in
Hot Blood delight. How horrible a sin!
That Intralls, *bleeding Intrails* should Entomb!
That greedy flesh, *with Flesh* should fat become!
Whilst by the Livers *Death* the living *lives*,
Of all, which Earth, our bounteous Mother gives.
Can nothing please, except they Teeth in *Blood*
And *Wounds*, and stygian *Fury* be imbrew'd?
Naught satiate the wild variety
Of thy rude *Paunch*, unless another *dye*?
That good old Age, that innocent Estate,
Which we the *Golden* call, was fortunate

In

Then Fowls through th' Air their Wings in Safety ply
The Stars then fearless wandred o're the plain,
Nor Fish by their Credulety were slain.
Not taught, was Man, that fawning Treachery,
All liv'd secure, till he that did envy
(What Demon e'er it was) those harmless Cates,
And cramm'd his Guts with Flesh, set ope the Gates
To impel Crimes. But first, these slaughtering harms
A fire of zeal at holy Altars warms,
Enjoyning Sacrifices with the Blood
Of Savage Beasts, which made our lives their food.
Thus the wild Boar for rooting up the Corn,
And leaving painful Plow-mens hopes forlorn,
Was thought to merit Death: Vine-bronzing Goats
Do next to angry Bacchus yield their Throats.
What harm have poor Sheep done, whose Udders swell
And yield of Nectar a perpetual Well?
Supplying man with their soft Wool, and are
Alive than Dead, more profitable far.
Or what the Ox, a Creature without Guile
Inur'd to Patience and continual Toil?
He most ungrateful is, deserving ill
The gift of Corn, that can unyoke, then kill.
The Husband-man that Neck with Ax to wound,
Is too severe, that plow'd his stubborn Ground;
So oft Till'd, so many Crops brought in,
Yet not content therewith, ascribes the Sin,
To guiltless Goats, as if the Powers on high
In Death of labouring Innocence could joy.
Whence springs so direful Appetite in man
To interdicted Food? O Mortals! can
Or dare you feed on Flesh? Henceforth forbear,
I you intreat, and to my words give ear,
When Limbs of slaughtered Beasts become your Meat,
Then think and know, that you your Servants Eat.

FINIS

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